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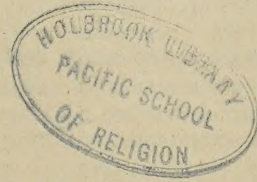
The **AMERICAN FRIEND**

[AUGUST 4, 1949]

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QUAKER WORSHIP AND THE CROSS OF CHRIST

By WELDON REYNOLDS

This is the second part, a meditation on the above subject. The third and final part will appear in the following issue. Weldon Reynolds is a member of Evanston Meeting. His address is 5718 Kenwood Avenue, Chicago 37, Illinois.

I should like to include a few words which were actually spoken in a Quaker meeting for worship, held in London on October 10, 1690. They were uttered by Stephen Crisp, a noted minister among Friends, whose remarks in that meeting were taken down by a non-Friend who was in attendance. In the course of his sermon, Stephen Crisp said:

"You know, friends, how the Lord brought us into this exercise of waiting upon him, by making us sensible that there was none could help us but him. Teachers we have always had, and men that have spoken of God, spoken of his power, and spoken of his wisdom; but how to dwell in that power, and stand established in it, so as at all times to resist the power of the wicked one, is what no man can help us to. And upon this account it was, that the Lord's people were fain to cleave close to him, and by faith to have their dependence upon him; and cry in their souls, 'Lord, unless thou establish me, I shall never be established.'

"The confirming power that stays and settles their minds upon the Lord, it comes from him, it is handed to us through the Lord Jesus Christ, whom we have believed in; they that kept their faith in him have had longings and breathings of soul, that they might receive some divine blessings by him, and through him. So that they that meet together in this mind, they find a settlement in the truth, as it is manifested and revealed in them, and go down into

the deep where unity is known, where they are of one mind, and the soul is made capable of putting forth strong cries to God, that he will teach them how they shall profit, how they shall grow, how they shall serve and honor him in their day; that he will reveal in his power in them, to expel any darkness or veil that hath been gathered upon their minds . . . And so these are travelers that are traveling with the Lord in faith, to receive a blessing at his hands. Their minds are not left to this, or that, or the other man, or to mere words or visible things; but they feel the word of truth answering the truth in themselves; and they receive a comfort and benefit, because they find a blessing to arise in them.

"Now that you may all be preserved in Christ, this is the end of our labor, that so every one that hath begun in the spirit, may go on in the spirit, and never look for perfection in the flesh. That you that have begun in humility, tenderness and brokenness of heart, may in that meet together at times and seasons, and have the bread of life, which will nourish you to life everlasting, and that you may show forth to the world, the glory, brightness and excellency of that holy life, which in Christ Jesus is manifested to you."

Now this kind of worship, with all its wonder and reward, is certainly not an easy discipline. Its undergirding condition is clearly that of self-denial. As we heard, the "flesh" in everyone is to be kept silent; and there is to be no building up but in the Spirit and power of the Lord. The voice of the "natural man," with all his wisdom and worldliness, must be stilled. Robert Barclay says sympathetically: "As there can be nothing more opposite to the natural will and wisdom of man than this silent waiting upon God, so neither can it be obtained nor rightly comprehended by man but as he layeth down his own

wisdom and will, so as to be content to be thoroughly subject to God."

It was not that in their worship the Quakers were trying to cultivate a kind of spiritual idiocy. They revered as much as anyone those powers of noble thought and feeling with which God has equipped us all. But they saw with undeceived eyes that the natural powers in a man are not sufficient of themselves to inform and instruct him in the things of God. They saw that not by "taking thought," as we usually understand that process, can we add one cubit to our understanding of the nature of God's grace and its workings. There is needed an extra-human light to shine in upon the mind and heart and by its divine nature sanctify what goes on there. The Quakers knew experimentally that self must go down into the nothingness, in order that this sanctifying light might shine and bring them into a pure feeling and understanding of God's will.

So here we are brought face to face with that cross to the natural or carnal part—that principle of enlightened self-denial—upon which Quaker worship and life were so firmly based. Indeed, to the Quakers, no worship was acceptable to God without the taking up of this cross. It was difficult to do. It involved suffering and the sacrifice not only of much that was pleasurable but even much in us that we had thought was good, but as we finally give in to it, we discover that it furnishes us with remarkable power and vigor to overcome our frailties; and that it does truly begin to form the new and heavenly man in us, through its refining fire.

The Friends understood this cross to be that same power of which the Apostle spoke. To them it was the cross of Christ, and in it they heard the words of Jesus: "In the world ye shall have tribulation; but be of good cheer,

(Continued on page 254)

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Editorial . . .

Albert Schweitzer

In the writing of this tribute to Albert Schweitzer, a concerned reader of THE AMERICAN FRIEND, Ellen Klemperer of Richmond, Indiana, joins sentences and paragraphs with those of the editor.

WHAT went ye forth to see? An aspen trembling in the wind? What went ye forth to hear? A prophet? Yea, more than a prophet! . . .

Recently, on the occasion of the Goethe Bicentennial Festival in Aspen, Colorado, a medical missionary, Albert Schweitzer, gave two speeches. What he had to say commanded the attention of thinking men and women all over the world and especially in the United States. Yet, according to *Time*, for July 18, his words sounded familiar, un-original, almost disappointing for such an acknowledged genius. "There wasn't much to it, was there?" one reader was heard to comment. The central idea of his belief, "Reverence for Life," could have been heard in thousands of churches throughout this and other lands.

Why, then, did the occasion of Albert Schweitzer's visit from Africa to speak in Colorado stir many people so deeply? One reason is this: he reached, with his life and his simple message, two main groups in this country, not readily reached by the appeal of religion—the intellectuals and the aesthetes. He reached them not only by what he said, but also because he is acknowledged as one of the giant intellects of this time and as one of its greatest musicians. To command respect because of his great mind and his musical talent; to add to this and enfold it in the simplest Christian belief, and then to act on that belief—this is the arresting contribution of Albert Schweitzer.

It gives pause to the intellectual who, though humanitarian, nevertheless looks on the average Christian and, above all, on the missionary as some one who is not so keen a thinker as himself. His estimate may sometimes be true, but it is not true when applied to Albert Schweitzer and to many others. Likewise, there are many aesthetes who have discarded Christian tenets for a devotion to beauty as an absolute, only remotely related to ethics through, perhaps, the general idea of cosmic harmony. These, too, are often among our finest people, and perhaps many of them will always find the idea of organized religion uncongenial. To these also Albert Schweitzer speaks.

These gifted leaders will determine to a large extent the future of our country and therefore of the world. Some of them, like Charles Taft, are enthusiastically concerned with the expression and strengthening of organized religion. For many others, religion exists only as purely personal feeling which, however satisfying to themselves, is inaccessible to the great mass of people and to the generations that

follow. Such an attitude is selfish and disastrous, for it helps to cut off our democracy from the religious roots by which many feel it must be nourished or die.

Today these "elite," indeed all of us, are confronted by the really "whole" man, Albert Schweitzer, who sees that mind alone, talent alone, are not enough. Added to these is the embracing, outreaching quality of pity, compassion, caring. This he learned, as we and our children must learn it, from the simple Christian message for which organized religion is the vehicle. From that background Schweitzer came.

When viewed from his monumental accomplishments, with a doctorate in four fields—philosophy, music, theology, and medicine and these all poured into a life of service to men in the jungles, the "elite" are also among "the least of these." It is this *wholeness and oneness* of Albert Schweitzer that makes him an Olympic personality.

When Is It Pacifism?

IF driven to a definition, many pacifists would define pacifism simply as peacemaking but, in practice, such a definition is over-simplified. When the full range of peacemaking is considered we find many persons and groups engaged in many aspects of making peace, and many of them would disclaim the name of "pacifist."

It is not our purpose here to indicate those activities or practices which might rightly be called peaceful in their effects, but to say that "pacifism" is a limiting term. It identifies the ideals of a certain group of persons devoted to creating world peace. Who are they?

At least they would identify themselves as persons who take a stand of non-participation in war and war-making institutions and movements. They do not always agree on what is "war-making," they may know that they cannot avoid being involved in some measure, and they do not follow the same line when such an issue as registration within the pattern of conscription is faced. The line of demarcation for pacifism is also blurred on the "right" as well as on the "left," for there are persons who are willing to work within certain departments of the institutions of the military so long as they are not engaged directly in destruction. If any or all of these claim to be pacifists on the theory that they are bringing a constructive and peaceful leaven into the lives of other people, who can deny it?

Is there an essential and basic ingredient for pacifism? Reduced to its simplest terms, should it not be a means, a method, or a way of life which creates peaceful behavior? Sometimes the peaceful method has been subordinated by "pacifists" to a concern for a minority cause, and the concern has

been so deeply felt that a minority and its interests have over-shadowed all else. In such cases the majority has been held almost in contempt by persons who identified simply the minority cause itself with pacifism. Pacifism is not characterized by an area of things that need to be done, but it is a way of doing things that need to be done.

Negatively stated, we should say that it is hardly peacemaking when pacifists so conduct their efforts that they leave a situation with battle smoke in their wake. Peace cannot be created on earth without tensions of one kind or another, but it can be made without explosions. Tensions can mean growth. Explosions mean destruction in one form or another.

The burden of proof for this way of life rests upon those who declare it. Peacemakers must be innovators if they are to be creators, but whatever innovating practices they use, and, however righteous their goals may be, their activities should induce peace around them. It is not the guns of war alone which leave debris in their path, and a period of difficult construction for others to face. Such a concept lays a heavy burden on prophetic people, but it is a test which they must meet if "peacemaking" is to be more than a holy word.

What is called "pacifism" often should be called "radicalism" and radicalism of a sort can often be defended as a contributing part of historical progress, but let not the two ideas be fused in our thinking. If one is to take the Christian gospel seriously it will often issue in a radical turn, but it tries not to leave

hatred or conflict in its wake. Radicalism may or may not be peaceful in its concept or effect.

Christian peacemaking is more concerned about people, all people, than for a holy "cause," for the kingdom of God comes like leaven and the whole must be leavened. That includes majorities and minorities. Any of us may fail, but all of us should face squarely the inner, personal, social, and spiritual meaning of peacemaking whether it be "Pacifism" or not. Definitions and words are not the end we seek. Words may come and words may go, but love must go on forever.

A Personal Testimony

ONE of our revered teachers, a Mennonite who taught in a Quaker College, recently sent us a short statement on what peace means to him as viewed over many years of genuine living. It is a "high concentrate" of wisdom that will bear dissolving in a meditation:

"Peace is the way of life followed by those who approach life thoughtfully, reverently, with the emphasis upon living and permitting to live, with an appreciation of the common human rights such as the right to be well born and well reared and the right to enjoy one's achievement, and finally the practice of neighborly thinking. Wherever and whenever this way is followed there is peace." *Selah!*

E. T. E.

Thy Kingdom Come

By Howard L. Harris

THE story is told of a young refugee who had fled from the oppression of dictatorship in his own land and, after many hardships and dangers, had made his way to Paris. There, once more, when the recent war began, he found himself in difficulty. He was summoned as a resident alien to service in the French army. Upon refusing, he was called before the magistrate's court, and there presented his position of Christian pacifism. His conviction was that one whose allegiance was to the Kingdom of God could not use any methods inconsistent with citizenship in that Kingdom. "But my dear lad," said the magistrate, "Don't you know that the Kingdom of God has not yet come?" "It may not have come for you," replied the young refugee, "but it has come for me."

What do we really mean when we pray, "Thy Kingdom come, Thy will be done . . ." Are these petitions merely a set of pious phrases which, through long association, seem appropriate to the mood and atmosphere of church, or

The writer is a professor at Friends University, Wichita, Kansas.

do they voice the deepest desire of our hearts? The thought of a kingdom may be just something out of a story book, to most of us, but it was not so for the people to whom Jesus spoke. The Jewish people knew about kings. They had been ruled by many through their long history and the one thing that had characterized them all was the absolute loyalty required. A man's life and property were not his own; They were the king's. Whether the king was good or bad, and they were too often bad, the king came first.

Through the centuries there grew the hope of a good "king," and a day when God would rule on earth through his appointed representative—the Messiah. Writing about that day the prophet says, "They shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up hand against nation, neither shall they learn war any more," and "With right-

eousness shall he judge the poor, and reprove with equity for the meek." Over and over this refrain was taken up, by prophets, psalmists, and Rabbis. They told each other that the day would come when they would live under the rule of God and every one would do His will. There would be co-operation and brotherhood—no more fighting and murder—peace and plenty would prevail.

Generations passed. The Hebrew kings were gone. In their places had come conqueror after conqueror—Babylonian, Greek, Roman—greater kings, and greater violence and oppression. The Roman legions of Jesus' day were just the same, even though the king was now emperor of all the earth and lived far away in Rome. The day of the Messiah seemed very far away, indeed. It was into this scene that Jesus came with the shocking, electrifying statement, "The Kingdom of God is at hand!" "What? What does he mean?", they must have said, "There are the Roman legionnaires on the

street corner, swinging their swords. Here are the beggars, the poor, the sick and starving, while in yon villa on the hilltop the Roman governor dines on fruit and wine cooled by the snow from Mt. Hermon. What does he mean? "The Kingdom of God is at hand!"

True! True! There seemed little evidence of it. No great social upheaval had taken place. There was no less oppression and injustice, no less evil, but Jesus insisted that the Kingdom of God was a reality now. "But if it is by the spirit of God that I cast out demons, then is the Kingdom of God come upon you," he said. Again, "Being asked by the Pharisees when the Kingdom of God was coming, he answered them, 'The Kingdom of God is not coming with signs to be observed . . . for behold, the Kingdom of God is in the midst of you'."

The great challenge, the very center of the message of Jesus, was that here and now something has happened. A power is at work which is more basic, more lasting, more powerful than Rome, or Jerusalem, or tradition, or evil, or anything else at all. There is never a hint of compromise in his message, only a terrible insistence—an immediacy of demand that allows no delay and no halfway steps. The Kingdom was to be an absolute commitment. There could be no holding on to lesser good things. It was an all or none proposition.

Remember the story of the rich young man who came to Jesus asking how he might have eternal life—how he might enter the Kingdom of God. He had kept the moral law from his youth up, yet he had not found life's deepest meaning, but when Jesus told him of the absolute commitment that was necessary he turned away sorrowing. God, like those ancient kings, insists on control of our possessions, our time, our energy. Yes, and more! He demands also our hearts and minds, our inmost thoughts and deepest loyalties. When we enter into the Kingdom of God we enter every part of us, or not at all. We enter for all the days of the week and not Sunday only. We must give up our pride and self sufficiency, our love of material wealth, and the satisfaction we may get from the approval of society. We have to give up the ingrained patterns of prejudice if we are to enter the Kingdom, for God sees all people alike as his children. We must discard society's patterns of segregation of race from race and nation from nation, if we are to enter. We shall have to give up our reliance on physical force to preserve the things we hold dear, for God's method of dealing with men is to draw them unto him through sacrificial love,

and the citizens of God's Kingdom must adopt his method.

There are those who say that such a radical change in our lives is not possible, and that the Kingdom of God can come only in another age, when evil shall be done away. They say that here on this earth man is too strongly bound with sin for the law of love to prevail completely. We cannot, they say, do the will of God completely, for our culture is so mixed that we have only the choice between evil and a partial good, or between greater and lesser evil. For them, the Kingdom of God remains an ideal which forever challenges our consciences. Its penetrating and absolute demands are but a standard of judgment which causes us to see our sin and turn to God in repentance for his forgiveness.

No, there is never an indication that these total commitments are not to be followed even as Jesus himself followed them. "If any man would come after me, let him take up his cross and follow me," he said. Such demands as, "Love your enemies . . . Do good to them that persecute you," are not merely a standard of judgment but a way of life for you and me. There is no suggestion that it is an easy way. Jesus always held out the possibility, almost the certainty, of persecution and death. Physical life is not of greatest value, nor is freedom from suffering. Life in the Kingdom, life through which the sacrificial, redemptive love of God can make itself known, is the one thing which is eternal.

The Kingdom has not here and now reached its glorious fulfilment, but it has begun. It is not a kingdom with obvious physical power, so that everyone is forced to enter in. It has come only to those who have the vision and the courage to see and accept it. God does not force people to accept. He cannot rule in the hearts of those who will not accept his rule, but when we do accept we become part of the realm of God, part of God's answer to sin and suffering and evil.

We do not have to worry about how the Kingdom shall be built, or how it shall spread and develop. We have only to serve God, to maintain communion with him, and to fulfil his demands as they come to us. It matters not how many others come in, though like Jesus we shall bend every effort toward bringing them toward an understanding of the good news. It matters not how strong the power of evil and of evil men, how much suffering exists, or how much we must endure. If we accept the Kingdom of God for ourselves, the rest of the story is up to God. Those early followers who accepted the Kingdom found that it was a reality. It was

a power which sustained as well as demanded. It carried them through tribulation and persecution and on to the glory of God.

To Jesus, there was only one thing that mattered in life. That was the Kingdom of God and doing God's will. It was more important than home and family, than food and shelter, even than life itself. This rule of God had begun; it was real and full of power to those who would fulfil its conditions and accept it. Acceptance was the only requirement; it was free to all. So it is for us. The rule of God is a reality in the lives of those who will accept. To those who will place everything else aside that they may fully enter in, it becomes life's great sustaining power and eternal goal.

The Kingdom of God is at hand! Has it come for you, and for me?

A DYNAMIC SWISS QUAKER

Elisabeth Rotten doesn't like the "Rotten part" of her name. The German meaning too is misleading. Her physical weight, about eighty pounds, would class her as insignificant. But if one could measure her by her spiritual and intellectual energy one would understand why she is so much in demand. She is now devoting her energies to three great causes: The United Nations Educational Scientific and Cultural Organization, the Pestalozzi Children's Village and Don Suisse (the well-known federation of Swiss organizations for relief which is now in process of terminating its work). Not many Quakers are giving their time to so many worthy organizations.

For the month of January she has three calls, each of them to a work of great importance. One of these is to give a series of lectures in Munich for German teachers, and another from the American Military Government of Germany invites her to be one of the lecturers in a conference on education to be held in Nuremberg. She is more likely to answer the third call — to work out an international federation of children's villages which now exist in ten countries.

She says growing a bit older has brought her one big disappointment. In her youth, when she was able to stretch her working time by working through the whole of two nights in a week without feeling any after effects, she heard that older people do not need so much sleep as younger people. Now she finds that when she works all night she feels the effect for a day or two.

ALGIE I. NEWLIN

Yearly Meetings in Session

FROM CALIFORNIA FRIENDS

BY MARY ALICE AZELTINE

California Yearly Meeting of Friends met during the week, Sixth month, 20 to 26, at First Friends Church, Whittier, California. Blaine G. Bronner, pastor of the Spring Valley Friends Community Church, was re-elected Clerk and presided with his accustomed dignity and ability. By a new ruling, adopted this year, the Clerk will be appointed a year in advance. Therefore Blaine G. Bronner was appointed to serve at the 1950 sessions also.

Enriching the fellowship and adding much to the spiritual value of the occasion, were Friends who came from other parts. Guest minister, addressing the men on Tuesday evening and the evening evangelistic services, was Murray C. Johnson of Marion, Indiana. Errol T. Elliott, executive secretary of the Five Years Meeting, addressed the meeting with an inspirational message. Alumni and Old Students heard Harold Chance at their annual banquet. He also spoke for the Peace Board, advocating the need for repentance, humility, and love. Missionaries present from Guatemala were Dorothy and Lenora Cammack and Matilda Haworth.

Donald B. Spitler, now elected as Yearly Meeting superintendent, brought the keynote message at the opening session. He challenged Friends to be positive in their approach. Christ calls to Friends today, "What do ye more than others?"

R. Ernest Lamb, retiring after six years of service as general superintendent, reviewed the work of Friends in California Yearly Meeting and its various fields of missionary service. T. Eugene Coffin, retiring superintendent of youth, told of this phase of work and presented the newly appointed youth secretary, Jesse S. Drinen.

Each day of California Yearly Meeting began with inspirational messages in the early morning worship. The various boards presented their reports during the business sessions, at which time many interesting and stimulating messages were heard. Evangelistic services were held in the evenings. Friends returned to their home Meetings with high hopes for meeting the opening challenge, "What do ye more than others?"

FROM CANADIAN FRIENDS

BY DOROTHY S. STARR

Once again, for the fifth time, the Canada Yearly Meetings held their

joint session at Pickering College, Newmarket, Ontario, from June 23-27. Because schools were not yet out for the summer, Young Friends and teachers were conspicuously absent.

Winchombe Lansdowne of Bristol, England, was able to pay a brief visit and brought greetings from Bristol Meeting and London Yearly Meeting, and a hearty invitation to the Friends World Conference in 1952.

Other visitors were A. Ward and Lena Applegate of Wilmington, Ohio; Albert and Martha Mills of Decatur, Illinois; Passmore and Anna Elkinton of Swarthmore, Pennsylvania; Roscoe and Florence Giffin of Ames, Iowa; and Barnard Walton of Swarthmore, Pennsylvania.

Three addresses, including the Sunderland P. Gardiner lecture, were given by A. Ward Applegate. In the first, entitled "Behold I Make All Things New," he reminded us that we always have with us those who are anchored to the present and to the past and who fear to go beyond them; and then those who, seeing the glory and the peril of the future, are nevertheless dominated by it. He underlined the power and persistence of those devoted to the present status, and reminded us that it was this that greatly weakened the Society of Friends in the seventeenth century. The second group, he said, seem to have the advantage but their new ideas are usually met with ridicule and their course attended by suffering. We have not yet moved into that area explored by Jesus two thousand years ago.

Dr. Robert B. McClure, United Church medical missionary in China and for three years head of Friends Ambulance Unit, China, continued this theme in his address on Friday evening, "Witness Through Technology." He said that we, in Canada, are among the most materialistic and conservative people anywhere because we have so much material goods to conserve. We tend to under-rate the power and influence of ideas. The Christian message today has to be expressed in new channels, not by word of mouth or through the printed word, but by deed.

"We have to act the love of God," said Dr. McClure.

Passmore Elkinton gave a stirring appeal for support of Friends' work in Japan. Anna Elkinton reported on the work of the Friends World Committee for Consultation, and Barnard Walton on that of Friends General Conference. Barbara Walker presented her minute endorsed by English, German, and Norwegian Friends, spoke of her visits

with these Friends abroad, and conveyed their warm greetings to Canadian Friends. Barbara Walker also spoke of her two years' relief work with the American Friends Service Committee in Germany, and on Sunday gave an account of the World Council of Churches meeting in Amsterdam which she attended in August, 1948, as the representative of Canadian Friends.

Friends were deeply sorry to hear of the serious illness of Louise Rorke, editor of *The Canadian Friend*. Dorothy S. Starr has been appointed acting editor to produce the magazine with an advisory committee of three.

QUAKER HILL IS "QUAKING?"

Under the direction of William Q. Hale, Quaker Hill is a cone of activity during this summer. The "Hill Top Camp" for the less privileged little girls of the Richmond Community, under the direction of the Y.W.C.A., is housed for a few weeks at Quaker Hill.

A Mennonite volunteer camp, serving the State Hospital, is also accommodated there. It is their second summer in this service at Richmond.

The Volunteer Service Council of the Five Years Meeting and Quaker Hill combine their efforts in yet another volunteer camp which serves the less favored part of the city of Richmond "across the railroad tracks." Ten young people from DePauw, Earlham, Western (at Oxford, Ohio) Dennison, and Wooster Colleges direct the children in interracial playground activities and a "play-school" for children from four to seven years of age, and also serve a lunch of crackers and milk.

They are working in an area where Earlham College is developing a new community pattern under the direction of Professor William C. Biddle and the Department of Social Studies.

Traveling Friends, and several conferences and committee meetings, keep the Quaker Hill program moving forward.

There comes a time when the higher life, of which I am always aware, and which I have tried to follow, becomes so merged in my thought of Christ and my devotion to Him that I can hardly distinguish the two in my mind. There comes a time when suddenly I am on my knees, my whole soul flooded with light and love, tears in my heart and eyes, an unspeakable peace enfolding me. The pierced hands have reached through to me at last and draw me gently forth to Him.

John Wilhelm Rowntree

Holy Living and Holy Dying

By Edward H. Dowsett

WHAT do we mean by holy living and holy dying? Jeremy Taylor's thesis holds for today. His message is still our message but his expression of it hardly meets our present needs. We must use a language and a symbolism that can be understood in these times.

It is not easy for an ordinary man to speak of holiness. The word should not lightly fall from any lips. To define it would be to limit the illimitable. Whoever partakes of the nature and the life of God partakes of holiness and, in so far as any human living or dying involves an awareness of God's presence, that living and dying is, in greater or less measure, holy.

It has been within the experience of most of us to witness holiness in death. To see not only an unwavering faith, strong to the end, not only a serene passing, but something more. We have witnessed the shining of "the Light Perpetual." In the presence of death we have climbed the Mount of Transfiguration. But more convincing still has been the grace that has been given to some of us to live from time to time very near to the life beyond. To be very near to death is to be very near to life if, for us, God is the supreme reality.

We stand just there to witness to the presence of the living God. Unless this witness is at the core of all our thinking and doing, the movement towards church unity is vain and unreal.

Since we are representatives of the churches, this matter becomes an intensely personal one. It means that we as a group have to face up to the implications of our witness—our witness to the presence of the transcendent God and our witness to that presence, not only in our personal lives, but also in our affairs both ecclesiastical and secular. For us, this is a serious business. It means that we have to be more concerned with the presence of God as a practical every day reality than with anything else. "Ye are my witnesses"—witnesses not only to the things our Lord has taught us but also witnesses to his actual presence.

Once we have accepted our heavenly citizenship as a fact, and not as a theory, we are brought to a sharp awareness of an existence that has its roots in a reality that transcends time. We begin to grasp the meaning behind the Psalmist's amazing statement that a day in the sight of the Lord is as a thousand years and a thousand years as a day. We begin to experience some-

Edward and Ruby Dowsett are back in their New Zealand home after a visit to America and Europe. Friends who met them will be especially glad for these words from Edward Dowsett. Their address is 51 Ronsonby Road, Wellington 3, New Zealand.

thing of eternity here and now and, in the light of that experience, holy living and holy dying become—as all valid principles must do—part of the fabric of our Christian life and thought.

Since holiness, by its very nature, transcends time and lifts us to an experience of a life that is eternal, it follows that preoccupation with time is one of the chief barriers to holy living. Conversely, preoccupation with the eternal breaks down all barriers. Have we not all experienced those sacramental moments when God was so real that time stood still, when in our lives *life and immortality* have been as one?

Another, perhaps we should say the other barrier to holy living is preoccupation with matter and with material forces. We live in strange times. Materialism is working itself out to its logical conclusion. Power politics confront us on every hand and the church does not find it easy to withstand the rule of force. The present-day obsession with material things has not left us undefiled, either as churches or as individuals. The finer feelings of the people are blunted and the voice of the church is not always clear. A few years ago, for instance, churchmen and non-churchmen alike on both sides of the Atlantic were genuinely shocked by the German use of the rocket bomb. Now, after a few short years, our American cousins and our Australian brothers appear to regard the development of these engines of destruction—so recently stigmatized by pulpit and press as diabolical—as a national necessity. In this era of atomic energy we are blinded by force, harried by fear—the fear of losing what little we possess.

"My kingdom is not of this world." "I pray, not that Thou should'st take them out of the world but that Thou should'st keep them from the evil." But, alas, we find ourselves very deeply involved in the world, in the world's affairs, and in the evil that is in the world. We also have sinned, we, the representatives of our churches, and have come short of God's glory. "Holiness is not easily attained in the market place or the synod. In both places it is

too easy to sin; too easy to be preoccupied with material values; too easy to play politics; too hard to remember that nothing really matters but the presence of the Living God. Our way is not made easier by the demands of folk who clamour in God's name that the church should give a lead to this, that, or the other; that the church should draft this plan or that for a new economical order. Nor does the enemy of our souls fail to use for his own ends our response to the obvious and inescapable claims rightly made upon us by a destitute and war-torn world. Woe to us if our compassion fails and if we fail to give to the uttermost for the healing of the nations and the rehabilitation of our enemies. To do less is to be less than Christian, but in all this our living must be sacramental in its nature. Our compassion and our good works must spring not from preoccupation with the material problem but from an inner spiritual urge that is conceived in heaven and born of God.

The days that lie before us will make ever heavier demands upon our spiritual resources. The tensions between the forces of evil and the forces of good will grow. The kingdoms of this world have not become the kingdom of our Lord and of His Christ. The possibilities of atomic power for good or ill are not yet determined. The mighty army of scientists has not yet been won for the kingdom and we who hold the cure of souls have not yet fathomed the height and depth of the love of God with its limitless possibilities in the lives of men. We have not yet come to that utter dependence and that holy obedience that will unlock for us the unspeakable riches of the Kingdom.

Perhaps, we have taken a few steps forward! Perhaps, even now, we are ready and willing to go out in the sure and certain faith that this is God's world. Perhaps this is the message for this hour that God, that the transcendent God, is the only reality, and that men and women may be partakers of his glory, not only in the world to come but here and now. The world needs holy men and holy women. It is out of holiness rather than dogma that the world ethic of tomorrow will emerge. "Can ye drink of the cup that I shall drink of? . . . ye shall indeed."

To live as seeing Him who is invisible is holy living. To have so seen the King in his beauty, whether in life or death, is to have experienced eternal life.

INDIANS IN DEDICATION

Sunday, June 5, dawned fair and bright at Council House, Oklahoma, and Friends realized the accomplishment of a dream of more than ten years. Some of us had been talking and wondering if we dared hope for a new meeting-house when in June, 1939, Amy Marvel visited here. While the women of the Aid quilted, we discussed this hope among other things. Amy Marvel said, "Yes, begin a fund and work to that goal," and gave five dollars to start the fund. As President of the Woman's Missionary Union she believed that organization, as well as other interested Friends, would help. Her prophesy was true for that and many, many other groups, as well as individuals, have given most generously. The members worked hard—one summer they raised Indian corn and made "dry-bread" to sell; later they canned and sold persimmon pudding; held bazaars; etc.; to add to the fund from time to time.

In April, 1948, when the Executive Committee of Friends on Indian Affairs met at Quaker Hill, it was decided that the time had come to start the building. As reported before, the ground breaking service was held June, 1948, for the thirty by fifty foot structure of buff-colored hollow tile, with full basement. On the first day of work, Arthur Shufelt called the men together for prayer. We are thankful to report no serious accidents to any of the many men who worked on the job, and the work was brought sufficiently near completion to have the dedication while the Committee was in Oklahoma the first week in June of this year.

Sunday morning, most of the visiting Friends stayed at Wyandotte for meeting, but about seventy local people and some visitors had Sunday School at Council House, and many more arrived for the eleven o'clock meeting when Harold Chance brought an inspiring message. At noon, Friends from Miami, Modoc, Wyandotte, and Sycamore communities came, all bringing well-filled baskets. In the basement the two twelve-foot tables were too small to hold all the food but as about two hundred people began serving themselves cafeteria style, empty dishes were replaced by full ones and the delicious food disappeared rapidly.

The afternoon session was called at two o'clock with several visiting Friends, both Indian and white, coming from five different states, occupying chairs on the platform. Every person was present whom we had asked to have part on the program—all making rich contributions to the service of dedication. The congregation sang, "Faith of our Fathers"; Ruthanna M.

Simms read the Scripture lesson from John 7; Loy Tullis sang a solo; Jonathan M. Steere led the dedicatory responsive reading; and Harvey Wallace followed with prayer. The local children's choir sang "Houses of Worship"; E. Russell Carter gave the address of the afternoon appropriate for the occasion; and Susie Frazier sang a beautiful solo. Faith Terrell, granddaughter of John Watson who built the first meeting-house here, brought greetings. Arthur Shufelt pronounced the benediction.

The fellowship throughout the day was wonderful. Our minds went out to the many who were not present but who gave to make this occasion possible. To all these, on behalf of Council House Friends, we express our sincere gratitude.

ARTHUR AND WESTINE SHUFELT

MEN'S MOVEMENT STARTED IT!

Ramona Park Community Church
Alhambra, California

A little more than twenty-five years ago, the Men's Extension Movement of California Yearly Meeting invested in a new work at Ramona Park. They saw the need for a church in a growing community and so set to work to build a center for worship and religious instruction. During the twenty-five years the church has undertaken and completed three major building programs developing a church property worth well more than \$50,000 (disregarding current inflationary values).

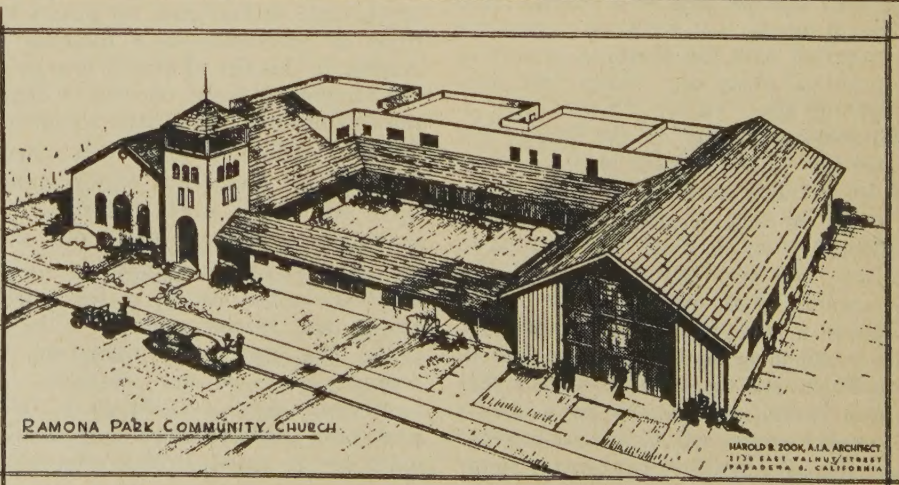
Ramona Park has been a growing community and now has reached its peak with a capacity for housing more than ten thousand people. The ground work for expansion has been laid and the church is now in the midst of a building program. The accompanying picture is a drawing of the plans which the church has adopted and is now working to realize.

This involves a new location where more room is available for an expanded program as well as for building expansion. The present buildings are being moved to the new location and a new two-story unit furnishing 6000 square feet of new floor space is being added now. Future plans call for a new sanctuary with a seating capacity of five hundred and an administrative building to house the church offices and to furnish lounges for men and women. Church facilities at present represent more than \$100,000 investment. This is an example of what a congregation can do when they accept the challenge to serve a community.

The buildings now under construction will double the capacity of the church. They will provide a children's building furnishing facilities for 250 children in a Sunday and weekday program; a youth chapel with adjoining departments adequate for a youth program of one hundred young people; with ample room for the adult groups which have more than doubled within the past ten years.

Paul P. Younger is pastor of this Meeting and has accepted the call of the Meeting to serve for the 15th year.

One of the outstanding items of business of the Central Committee of the World Council of Churches is the establishment of a permanent Commission on Life and Work of Women in the Church. The first activity of this new body, which is to be composed of twenty-five members with a permanent staff and executive secretary, will be the compilation of data gathered all over the world, for the report on women in the church. To Friends, having a tradition of three centuries of equality for women in church affairs, this item will be interesting. Friends are now thinking about how to get *men* under the load.



SEMINAR FOR FRIENDS' TEACHERS

PLANNED BY
FRIENDS COUNCIL ON EDUCATION

One deep concern of the Friends Council on Education is that teachers in Friends' schools be more keenly aware of the ideals and principles of the Society of Friends, and the distinctive contribution Friends' education should provide. To implement this concern, the Council is planning a three-day seminar at Pendle Hill, September 7-10, for teachers on all grade levels, and for those with experience as well as those who are about to enter Friends' schools for the first time.

For the morning and evening lectures an outstanding group of speakers has been assembled: Howard H. Brinton, "Highlights in the History of Friends' Education"; William W. Comfort, "The Society of Friends"; Eric W. Johnson, "Why Friends' Schools?"; Richard H. McFeely, "The Implications of Friends' Principles for Education"; Clarence E. Pickett, "The American Friends' Service Committee and Education"; Gilbert F. White, "Friends' Education and Today's Problems"; George A. Walton, concluding session.

In addition to the lectures, afternoon tea-time discussions will be conducted by the following recognized leaders in their respective fields: Burton P. Fowler, headmaster, Germantown Friends School; Agnes Michels, Bryn Mawr College; Walter H. Mohr of George School; Martha C. Parsons, Baltimore Friends School; Irvin C. Poley of Germantown Friends School; Isabel Randolph of Friends' Central School; and Gilbert F. White, president of Haverford College.

The enrollment will be limited to fifty. It is estimated that \$15 per person plus \$1 conference fee, will cover expenses. Members of the Friends' Council on Education feel that schools making it possible for teachers to attend will be rewarded by the deeper understanding of Friends' education with which such teachers will approach their work this fall. Monthly and quarterly meetings that have funds available for summer study might well encourage teachers among their membership to attend.

If we are entrusted with one talent, we must recognise the fact, and make the most of the gifts we have, remembering how much depends on the faithfulness of one-talent men and how the trivial round may become a road to lead us nearer God.

H. G. Wood

ALICE WAGNER TO SERVE IN BOOK STORE



The Friends Book and Supply House is entering upon a new level of service by the appointment of Alice M. Wagner of Whittier, California, to serve in this important work. Because of an increasing amount of requests for help and guidance in the choice and use of materials, coming from all parts of the Five Years Meeting, the Publication Board has sought for a person qualified by training and experience in the field of religious education.

The home of Alice M. Wagner was formerly in Wichita, Kansas, where she attended and graduated from Friends University. She later attended Hartford Theological Seminary, at Hartford, Connecticut, where she earned the degree of B.D. in Religious Education. For the past four years she has been religious educational director at the First Friends Meeting in Whittier. She has also taught in Sunday Schools and in Settlement House work.

Employed by the Publication Board, she will give educational guidance in the selection of books and materials for the use of home and Meeting. She will give service in meeting the people who come into the book store, and also to the many Meetings and individual Friends who write in for books and supplies.

James R. Furbay will continue as managing secretary for the board and will give special attention to the production of publications and to promotional work in the field.

Alice Wagner's mother, Alice Bowles Wagner, will accompany her to Richmond where they will make their home.

Someone has said that eloquence is logic at white heat.

THE 1949 AMERICAN YOUNG FRIENDS CONFERENCE

August 28 to September 3

REGISTRATION ANNOUNCEMENT

In the early planning of the 1949 American Young Friends Conference, the attempt was made to encourage early registration so that the fee to be submitted with registration would supply funds for a pre-conference budget. The publicity at this time stated that registration would end July 1. This plan, however, was not successful because many were unable to make arrangements by that time. Therefore, registration is still open and will be until a reasonable time before the conference convenes.

For those still interested in attending, send your name, address, age, (must be between 18 and 30, or who are entering their senior year in high school), Yearly Meeting and a check for \$4 to 1949 American Young Friends Conference, c/o Betty Michener, William Penn College, Oskaloosa, Iowa. The total cost for the conference is \$25 and is divided as follows: \$4 registration fee; \$16 room and board; \$5 travel pool for helping those traveling long distances.

POETRY CONTRIBUTORS

REBA M. THOMAS — 25½ South 16th St., Richmond, Indiana.

EDITH BRICE — 106 East Vine St., Liberty, Indiana.

Cut out the Gospels and you leave a chasm in history that nothing else can fill; you are faced by living forces that only Jesus Christ can explain. — John Wilhelm Rowntree in *Claim Your Inheritance*.

UNITED SERVICE BUDGET RECEIPTS

April 1, 1949 to July 30, 1949

Baltimore Y. M.	\$ 42.50
California Y. M.	63.00
Canada Y. M.	10.00
Indiana Y. M.	5,844.95
Iowa Y. M.	3,478.03
Nebraska Y. M.	174.15
New England Y. M.	235.22
New York Y. M.	180.50
N. Carolina Y. M.	1,460.08
Western Y. M.	4,328.47
Wilmington Y. M.	708.78
Kansas Y. M.	199.84
United Society of	
Friends Women	181.00
Other Sources	78.22

Total.....\$16,984.74

QUAKER WORSHIP AND THE CROSS OF CHRIST

(Continued from page 246)

I have overcome the world." And again in his prayer for his Disciples: "Father the hour is come; glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only God, and Jesus Christ, whom thou hast sent."

Let William Penn, who wrote a book about this cross, describe it for us:

"The cross of Christ is a figurative speech, borrowed from the outward tree, or wooden cross, on which Christ submitted to the will of God in permitting him to suffer death at the hands of evil men. The cross mystical is that divine grace and power which crosses the carnal wills of men, and so may be justly termed the instrument of man's holy dying to the world, and being made conformable to the will of God. Nothing else can mortify sin, or make it easy for us to submit to the divine will, in things otherwise very contrary to our own.

"Where does this cross appear, and where must it be taken up? I answer, within; for where the sin is, the cross must be. Now, all evil comes from within. This, Christ taught. Experience teaches every son and daughter of Adam an assent to this.

"In the next place, how and in what

manner is the cross to be daily borne? The way, like the cross, is spiritual. It is an inward submission of the soul to the will of God, as it is manifested by the Light of Christ in the consciences of men; though it be contrary to their own inclinations. Therefore as the cross of Christ is that spirit and power in men, but not of men, but of God, which crosseth and reproveth the fleshly lusts and affections, so the way of taking up the cross is, an entire resignation of soul to the discoveries and requirings of it.

"The way of God is a way of faith, as dark to sense as it is mortal to self. Speculation will not do, nor can refined notions enter in; the obedient only eat the good of this land. They that do my Father's will, says the blessed Jesus, shall know of my doctrine; them will he instruct. There is no room for instruction where self is lord and not servant. For self cannot receive it; that which should, is oppressed by self; fearful, and dares not. What will my father or mother say? How will my husband use me? Or what will the magistrate do with me? For though I have a most powerful persuasion and clear conviction upon my soul of this or that thing, yet considering how unmodish it is, what enemies it has, and how strange and singular I shall seem to them, I hope God will pity my weakness if I sink; I am but flesh and blood; it may be hereafter he will better enable me, and there is time enough. Thus selfish, fearful man.

"Never did God convince people, but upon submission he empowered them. He requires nothing without ability to perform it: that were mocking, not saving men. It is enough for thee to do thy duty, that God shows thee thy duty; provided thou closest with the light and spirit by which he gives thee that knowledge. They that want power are such as do not receive Christ in his convictions upon the soul; and such will always want it. But such as do receive him, receive power also, like those of old, to become the children of God, through the pure obedience of faith.

"If thou adherest to this, it will give thee that tranquility which the storms of time can never shipwreck or disorder."

(To be continued)

There is an undoubted relation between the size of the tax burden and the political solvency of our way of life. At the present time, unnoted by many people who associate the thought of large criminal activities with Prohibition, the United States is paying an annual crime bill of approximately fifteen billion dollars. This is more than one-third of the total peace-time Federal Budget. Gambling imposes upon us an additional burden of at least six billion dollars annually — probably more. We are spending for alcoholic beverages, according to the Department of Commerce, \$9,640,000,000 a year.

SUMMER RAIN

Still is the air,
And gardens fair
Flutter no more.

Parched is the earth;
Soon will loom dearth,
Gaunt visitor.

Thunder awakes,
Grim tension breaks,
Calling for rain.
Proud sun forsakes
Clouds, now opaque;
Flowers breathe again.

Rain rustles down,
Silver her gown,
Pale as beech trees;
Swift in her flight,
Steady, yet light,
Dimpling the seas.

REBA M. THOMAS

ENCHANTED NIGHT

Tonight strange music sounds from distant hills
Which darkly rim the woods and sheltered glades,
Upon whose bosom sleep the silent rills.
Their naiads lurk within the somber shades
Until the moon, ascending in the skies,
Suffuses all the waiting world below
With silver magic, bright as lovers' eyes,
Wherein the founts of tender joys flow.
On such a night the dryads call to Pan
To pipe his golden music, clear and sweet,
Across the meadows to the heart of man,
Enticing him to leave his dull retreat.
If you can hear the music in the lea,
And thrill to moonlight's magic—follow me!

REBA M. THOMAS

REAPER MOON

The dark looms tall, the black feels thick;
The night, oppressive, pushes in—
Till a slender moon with a scythe of light
Cuts a swathe through the solid night,
And leaves a path—half shadowed, slight—
A path for freedom . . . Run, heart, run:
Night's stubbled trail grows fair and thin!

EDITH BRICE

The Sunday School Lesson

For August 14 — Festival Songs

Psalms 105-107, 111-118

There are two ways of emphasizing God's goodness to men, and both of them are illustrated in the Psalms under consideration for this lesson. The first way is to call to mind the blessings of Jehovah, as is done in the 105th Psalm. Here the history of Israel is spread out before the mind, and one is reminded of the mercy of the Lord in the history of the nation. In the lives of Abraham and of Isaac and of Jacob, illustrations are pointed out of the Lord's faithfulness and of his continued mercy, but the second way of emphasizing God's goodness is to contrast his behavior with that of the nation. The nation has been unfaithful, but God has always been true.

One of the commentaries says that the method of teaching by retrospection, illustrated in these Psalms, is of comparatively late origin and probably marks these Psalms as having been written at a late date, when the habit of seeing the present in the light of the past had become a well-established practice. At least it is safe to say that the long panorama of history provided splendid evidences of God's dealings with his people.

Dr. Alexander Maclaren says of this method, "God's deeds are Israel's message to the world." What God has done is the best revelation of what God is. Revelation is a history of divine facts. It is for that reason that so much of the Bible is a record of things that happened. It is not much given to long and logical debates about theories, but is often on saying that Abraham left Ur of Chaldees, moved by the spirit of Jehovah, and that Moses went up into the mountain and returned bearing the tables of stone and the Ten Words.

Another point to be noted is that remembering Jehovah is one of the best ways of seeking him. A people anxious to be aware of the presence of God often find that they are helped forward by calling up God's previous blessings. An effort was made some time ago to reawaken the sense of fidelity to the American way of life and the method used was to send the Freedom Train, bearing the documents of our early national history about the country, and letting everyone see them. By remembering our past, we hoped to bring a new dedication to our future.

The time of using these Psalms was

provided by the many festivals. (See Raymond Binford's Comments in Adult Quarterly). Now festivals, even religious ones, can be overdone. There is some indication that Israel did that. It is like so many other things, good in moderation, but evil when used too extravagantly. Our Yearly Meeting sessions and Five Years Meeting sessions are beneficial when they come at sufficient intervals. They could become heavy and dead if we tried to have them every week.

The things to emphasize here are (1) God's continued care for his people, (2) the value of calling up the past as witness to the present, (3) the importance of what God has done, rather than theories about God, and (4) the spiritual significance of stated times and seasons for remembrance and renewal.

Questions:

1. Is there danger, in this historical approach, that we narrow down God's dealings with our own nation, forgetting his dealings with other nations?
2. Some say our worship is "problem centered" rather than "God centered." Do you think that is true for your own Meeting in its worship? How could it be corrected?

RUSSELL E. REES

For August 21 — Praise for the Works of God

Psalms 8; 19:1-6; 65:9-13; 104

For a number of years I have attended the Young Friends Camp conducted by Western Yearly Meeting. Year after year one of the events of the day has been the vesper service after dinner in the evening. Usually these have consisted simply in quietly gathering on the hillside overlooking the lake, and watching the sunset. Sometimes the sun goes down in red glory, painting a shaft of gold across the water to the heart of each person watching. Sometimes the sky is colored more extravagantly than any artist would dare to color his canvas. Sometimes the lake is as smooth as glass; sometimes restless as a feverish child.

Often years later, young people when asked what they remember most of the camp days, will say without hesitation, "Vespers." Modern man insulates himself from nature in the raw with his ceiled houses and his comfort, but the works of God still have the power

to awe man if he will expose himself to them. It has been said that very few men have the temerity to go out under the stars at night, look up into the heavens, and shout their own names three times. Some way, one's own name sounds rather pathetic against the background of the stars.

Many of our best loved Psalms have caught their wonder and awe of man in the presence of the marvelous universe.

One of the books which has been close to my elbow for many years, is Henry Drummond's *Natural Law in the Spiritual World*. It has been sometimes said that the story of science dulls a man to the spiritual implications of nature, and while it may sometimes be true, it certainly was not in Dr. Drummond's case.

Many of us live in the city today and the stars have been replaced by the street light, the wonder of growing things all too much blotted out by the contrivances of men, and even the march of the seasons has been manipulated by central heating and by air conditioning. My observation, however, is that many who live in the country have become just as blind as their city cousins. So intent upon the *returns* for our labor, we often miss the miracle of the *process* of life about us.

It would be a good preparation for this lesson if we should take these Psalms listed for today, and read them aloud in our families the week before the lesson is to be studied. When I read them, especially aloud and especially to other people, they seem to awaken something in me that has been too long asleep. They remind me that though I have eyes, I see so little. I understand so little. I cannot even explain a "flower in the crannied wall," much less the depth and grandeur of the Milky Way. In the midst of this wonder, "What is man, and what value does he have, that he has been crowned with honor and glory?" Of all this universe, he alone, as far as we can see, can think God's thoughts after him, can not only see (for a dog can do that) but can interpret and understand something of the meaning and purpose of the world.

Questions:

1. Put down some of the things revealed by studying nature?
2. Do you think you could write "a Psalm?" What is required to be able to write them? Are "Psalms" being written today?

RUSSELL E. REES

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Friendly Life — Far and Near

Emil Fuchs has returned to Germany where he will become professor of Christian Ethics and Sociology at Leipzig University.

* * * *

Margaret Cates and Maude Fowler are representing Lincoln School of Providence, Rhode Island, at the Friends' Seminar on Education at Pendle Hill, September 7-10.

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Stanley Hamilton, Director of the Rural Life Association, will sail for Palestine near August 15 where he will do administrative work for refugees. He will return to America near January 1.

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Friends of Walnut Ridge Friends Meeting in Indiana Yearly Meeting are renting a field, the returns from which will help to build a new parsonage. Walter McAdams is minister of the Meeting.

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Edward and Ruby Dowsett report that the general meeting of New Zealand Friends brought William and Catherine Cadbury from China; Gladys Elphick, Joe Short and wife from India to those sessions of Friends.

* * * *

Unadilla, New York, Friends Meeting is among those whose news bulletins urge subscriptions to THE AMERICAN FRIEND. The Meeting seems to be "buzzing" with good works. Kent Larrabee is the pastor. Our thanks to Unadilla!

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The American Friends Service Committee is furnishing personnel for a laboratory given by the United States Navy for Southern Palestine. This service is part of a total medical program whereby Quaker service is assisting 250,000 Arab refugees.

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Wadia Shatarah, who has been a Palestinian guest in America for more than a year, plans to return soon to her home. She is Clerk of the Friends Meeting at Ram Allah and serves in other capacities in the Friends Schools there.

* * * *

T. Clio Brown, who has been serving as pastor of the Pueblo, Colorado, Friends Meeting, has been appointed full-time superintendent of Nebraska Yearly Meeting, of which the Pueblo Meeting is a part. Millard V. Powell had been serving on a part-time basis.

* * * *

With the Friends Meeting at Media, Pennsylvania, for its text an article in

Look Magazine, July 19, presents some aspects of the life of Friends. Featured is a full-page picture of our mutual friend and Friend, William Bacon Evans.

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The Fellowship Council announces that meetings will be held at Pembroke meetinghouse, Pembroke, Massachusetts. It is located at the intersection of Routes 3 and 139. Meetings for worship will be held at 3:30 p.m. at various times through the summer.

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Jo Jaenicke, formerly of Westtown Friends School and later professor in Earlham College, is now a coordinator in the Bavarian Red Cross. In a recent communication he appeals for toys and good books for children. These can be sent through the American Friends Service Committee.

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Herbert D. Pettengill became minister of the Des Moines Friends Meeting, Iowa Yearly Meeting, near July 1. He is a graduate of Earlham College, 1947, and has served as assistant to the minister of the Central Methodist Church, Flint, Michigan, for two years. He was formerly of New England Yearly Meeting.

* * * *

The death of Dr. John Clayton Gifford at Miami, Florida, will accent in the minds of many fellow Quakers and others the outstanding contribution which he made in the field of forestry, as well as his simple and profound contribution to the life of Friends. He was an authority on tropical forestry.

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A. Ward Applegate, minister of Wilmington Meeting, Ohio, is the visiting speaker at North Carolina Yearly Meeting, August 1-7. O. Hershel Folger, also one-time minister at Wilmington, will share with him in the stated addresses. Ward Applegate also attended and addressed Canada Yearly Meeting in June.

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Appointment of Lawrence Dade Shinn, of Philadelphia, Pennsylvania, as business manager of Wilmington College is announced by Dr. Samuel D. Marble, president. He has had extensive training and experience in business management, and has been most recently associated with the Vacation Valley Corporation, with headquarters in Philadelphia, of which he is still president and principle stock-

holder. The firm operates one of Pennsylvania's largest summer resorts in the Pocono Mountains. Lawrence Shinn developed the project and managed it personally until this year.

* * * *

Henry F. Pommer and wife, members of Ithaca, New York, Meeting, have moved to Saegertown, near Meadville, Pennsylvania. Henry Pommer is teaching in the English Department of Allegheny College. With another Friends' family they have started meetings for worship each First Day in their home, and are eager to learn of other Friends interested in meeting with them.

* * * *

New members on the teaching staff at Friendsville Academy include Vernon G. Wills, New Kensington, Pa., English, history, public speaking; Julia W. White, Franklin, Virginia, primary grades; Delbert Reynolds, Wilmington, Ohio, music and religious education; William Probasco, Wilmington, Ohio, social science, physical education, coaching; Mary Probasco, home economics.

* * * *

August 16, will be Conservation Day for farmers in the Southern Ohio area. The occasion will be the big Wilmington College Conservation Field Day and district plowing contest to be held on the 290-acre Wilmington College farm. Leading farmers, representatives of the national, state, and local farm agencies, and dealers in farm implements, seeds, fertilizers and other agricultural goods are planning the huge demonstration of the latest in soil conservation practices.

* * * *

Lincoln School alumnae and undergraduates attending New England Yearly Meeting at Andover in June, were Amaryllis Barrett, Edith Kelsey Bernard, June and Marion Cates, Eunice Estes, Mary and Deborah Foster, Joann Gifford, Carol Halewood, Evelyn Jones, Mary Elizabeth Jones, Miriam Jones, Carol Smith and Betty Wood. Faculty members attending were Mildred Breed, Margaret Cates, Marion Cole, Maude Fowler, Sally Gallagher, and Dorothy Gifford.

* * * *

The new work-study program which was established last Fall at Friends University has been a considerable success with twenty-eight students enrolling the first semester, and twenty-five students the second. It is a plan organized to give the student practical

experience in correlation with his major field of study in college. Each student work program is under the direct supervision of the major professor and employer. The program as a whole is under the supervision of a work credit director.

* * * *

Cecil E. Pearson, pastor of the Friends Meeting at South Glens Falls, New York, has been selected by a committee of the New York State Council of Churches to write a tentative course of Bible study for public high schools. At the request of the State Department of Education, the committee was appointed by the State Council of Churches to assist in developing a suitable syllabus for the teaching of Bible in high schools as an elective subject with regent's credit.

Friendly Fellowship

HIGH POINT, NORTH CAROLINA — On Commencement Sunday, the ten members graduating from high school participated in various ways in the service. Six of the older young people's group attended camp at Lake Singleary and, in June, Cecil Haworth and family took four junior youths to camp. Arrangements are being made by the Quarterly Meeting Committee on Christian Education to hold a leadership training school in October, consisting of six double sessions, offering three courses. The members of the Meeting are enthusiastic about the purchase of a ten-acre wooded site near the high school for a new church building. Nearly every member is on some planning committee. Knowing that it will be some time before building can be undertaken, the interior of the meeting room has been redecorated. Olaf Hanson, children's editor and field worker of the Five Years Meeting Board on Christian Education, held a demonstration of teaching children under twelve. Teachers from all the Monthly Meetings were present.

* * * *

EARLHAM, IOWA—Friends united with other churches of the community to conduct a daily vacation Bible School, with different groups meeting in the various churches. The juniors held their sessions in the Friends Church, with Friends furnishing the teachers and officers for that group. Total enrollment was 141 and the average attendance 123, with twenty-six teachers and helpers. Following the close of the school a program was given showing the handwork, the memorizing and dramatizing they had done. Olaf Han-

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Friendsville Academy was established in 1857 and has served continuously in educating the children of Friends and non-Friends of the Middle South. A dormitory for boys, one for girls over twelve years, and one for girls under twelve, provide a homelike atmosphere for boarding students. In addition to regular academic courses, training in Home Economics, Music, Manual Training, Commercial Subjects, and Agriculture are offered.

A dairy farm, owned and operated by the school, affords additional experience for students in certain areas of farming. Occasional trips are arranged for field studies in the TVA territory near-by. Basketball, baseball, tennis, volley ball, and roller skating are favorite sports.

For further information address, CURTIS A. JOHNSON, Principal, Friendsville, Tennessee

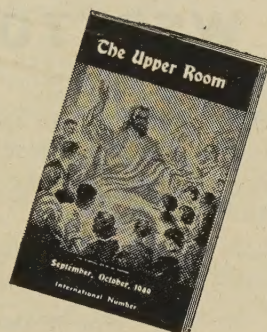
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September-October



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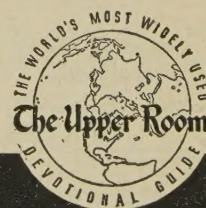
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son gave a very worth while conference for the day of June 23.

* * * *

CELO, NORTH CAROLINA — A new monthly meeting, was established in Celo Community the evening of June 6, with Russell Branson of North Carolina and the A.F.S.C., and Isaac Harris, superintendent of North Carolina Yearly Meeting, present to help with the organization. There were eleven members of the Meeting that will hold meetings for worship at 10:00 a.m., First Day, with a children's meeting held at the same time. Monthly Meetings are on the first First Day of the month, and mid-week meetings on Thursdays at 7 p.m. Visiting Friends are encouraged to attend.

* * * *

SOUTHERN OREGON — Camp Sa-wa-linai, maintained by the new Friends Churches in southern Oregon, closed July 18. There were 144 registrations, by far the largest in the history of the camp. It will be noted that there were no Friends Meetings, and only three members in southern Oregon seven years ago. Delegations were present from Medford, Talent, Sprague River, Ashland, Klamath Falls, Central Point, Gold Hill, and Tule Lake, California, as well as a fraternal group from Marion Meeting. Among the workers were Joseph and Pearl Reece, Harley Adams, Elsie Gerhke and Bernice Mardock, Ralph and Marie Chapman, Laura Shook, Edward F. Harmon and Esther Mae Moor.

* * * *

Protestants in foreign mission areas have increased over two hundred per cent in the last twenty-three years, it is disclosed in a report issued by the International Missionary Council. The report is based on a study covering one hundred and twenty countries and the island groups outside the United States, Canada, New Zealand, Australia, and Europe.

Members of the American Association of Women Ministers will hold their annual assembly in the First Methodist Church at Miltonvale, Kansas, August 23-26.

BIRTHS

BARRETT—To Hugh and Bertha Barrett of Ackworth, Iowa, a son, Daniel Thomas, on July 10.

DEATHS

BARNETT—Lizzie R. Wilson on July 13 at West Des Moines, Iowa, aged eighty-four years. She was the daughter

of Barnett and Tamson H. Wilson, a birthright member of the Earlham Meeting, and active in mission and temperance work. She was united in marriage to Atha Barnett, who preceded her in death. Surviving are two sisters, Mary Barnett of Indianola, Iowa, and Ida McBride of Earlham, and several nieces and nephews.

CHARLES—Dr. Etta Charles on July 16, in Anderson, Indiana. She was the daughter of Dr. and Mrs. Henry Charles, and was born near Jonesboro of Quaker stock from North Carolina. She was a widely-known anesthetist and pioneer for women in the field of medicine. Her early practice was in Summitville, but she came to Anderson

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1918. Surviving is a sister, Nelle C. Terrell, a niece, Betty Terrell, both of Marion, Idaho; and a nephew, J. W. Wilson of Meridian, Mississippi. Services were conducted by Albert Bohnert, pastor, and interment was made in Alexandria, Indiana.

LANE — John T. Lane at Belvidere, North Carolina, unexpectedly on March 1, aged sixty-seven years. He was the son of Elsberry and Winslow Lane and was united in marriage with Sarah Alberta Winslow. A faithful member of Up River Friends Church, he served as elder, trustee, and treasurer; and as a member of the Permanent Board of North Carolina Yearly Meeting. Surviving, in addition to his wife, are five daughters, a son, and four grandchildren. Services were conducted at Up River church, with Elizabeth White, Bertha V. S. White, and Isaac Harris taking part, and interment was in Up River Cemetery.

SHINN — D. Reeves Shinn in Seattle, Washington, on July 11, following a brief illness, at the age of eighty years. Until recently he served as minister in Puget Sound Quarterly Meeting, and until his death was active in Christian service in his community wherever there was need among people. He was born in Huntington, Indiana, a birthright member of the Society of Friends. He was a member of University Friends Meeting in Seattle, Washington, at the time of his death. Surviving are his wife, Gertrude, two daughters, two sons, six grandchildren, and two great grandchildren.

THOMAS — Arthur S. Thomas on July 2, at Peru, Indiana, aged seventy-one years. He was a birthright member of Amboy Meeting. He had served as Sunday School superintendent, had taught a Bible class for many years, and was a trustee. He was a clerk of Wabash Quarterly Meeting. He graduated from Earlham College and was superintendent of schools in Miami County for sixteen years. Services were held at Amboy Friends Church with Logan Smith in charge.

WOODARD — Dr. M. F. Woodard on July 1, at a hospital in Richmond, Virginia, aged seventy-eight years. He was an esteemed member of the Friends Meeting and served as an elder for many years. Surviving are his widow, Inez D. Woodard, two sons, Paul D. and Joseph F. Woodard, and two grandchildren.

PREPARATIVE COURSE WANTED

Wanted: 10 to 20 copies of "Preparation Course for Membership with Friends"—1946 edition preferred. Write B. Orville Fisher, R. R. 2, Hutsonville, Illinois.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30, Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

VINEYARD HAVEN, MASSACHUSETTS

Martha's Vineyard Meeting for Worship, First Days at 10:45 a.m. at Hebrew Center. First Day school following. Children cared for. Correspondent, Albert L. Scott, Jr., Telephone V.H. 24-m-2.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavor and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

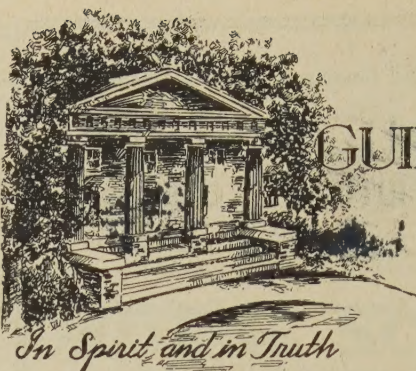
BUCK HILL BULLETIN

Some years ago, possibly ten, a project was on foot to build a skyline drive on the summit of the hills and mountains encompassing the Pocono Plateau. Then along came World War II and the project seemed to have been dropped. The plan was to start at the Delaware Water Gap, building a toll road which would be free from bill boards, filling stations and residences with a broad right of way through the native forests but with broad views on either side, a truly scenic driveway. A few days ago a dispatch from Harrisburg appeared in the daily papers stating that Governor James H. Duff had signed a bill changing the name of the highway and extending the drive some ten miles to reach the Delaware River at Milford in Pike County. The proposed Memorial Highway would traverse our property for some distance, crossing the Buck Hill stream on a rustic and appropriate bridge, at or about the entrance to Wild Cat Hollow. If and when this improvement is completed it will make a pleasant excursion for an afternoon or morning starting from

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